1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11

241 311 Southwest of the estuary of the Rio Paraguaçu, in Maragogipe and São Filipe, the crop pattern becomes very complex, as is shown by the relative distribution of cropland in São Filipe:

Manioc	33 per cent
Sugar cane	28 " "
Coffee	25 " "
Tobacco	11 " "
Peanuts	1 " "
Corn	1 " "

Plus small areas of beans, oranges, bananas, sweet potatoes, and coconut.

174 245 249 311 It is very likely that there has been a historical connection between the coffee culture of São Filipe and the main coffee zone far to the southwest. Apparently the development of tobacco cultivation in Santo Antônio has severed this connection.

249 244 221 Cultivation Systems--Tobacco and Manioc. The "ideal" system of cultivation of tobacco and manioc[1] in the tobacco-manioc region has the following general patterns:

(1) In mid-February a small tract, very commonly with an area of one tarefa[2] but sometimes larger, is cleared in the capoeira de caatinga (second-growth scrub-forest) or the capoeira de mata (second-growth littoral forest). Generally the capoeira is low brush, two to five feet tall, which is easily cut with a facão--a long heavy knife which is a universal agricultural tool. Any heavy waste material that can be moved is dragged away from the plot; if there are tree stumps, they will not be grubbed out.[3] Sometimes the waste material on the surface of the field is burned, but this is by no means universal.

[412]

(2) A favored spot, either within the cleared field or in the adjoining capoeira, is prepared for a seed bed. Usually a site on the edge of a wood or near a steep slope is selected. Any available waste materials--corn stalks, old tobacco plants, weeds, brush, pieces of wood, and the like--are piled on the small plot, allowed to dry, and then burned.

1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11

249 cultivation which is monocultural and highly standardized. As has been indicated, small scale sugar cane cultivation--in house gardens--is ornipresent in the Recôncavo. The area in such garden cane, however, can scarcely be as much as one per cent of the total cropland.

249 471 Within the Central Recôncavo sugar cane is grown principally to supply a relatively small number of sugar usinas. The usinas either own and operate or rent and operate the cane plantations or have a stable relationship with those plantations from which they buy cane. Under these circumstances it is both necessary and relatively easy to standardize the methods of production and cultivation. The industrial aspects of sugar production will be discussed in the section on processing.

249 The general system of sugar cane cultivation involves a five-year sequence:

[407] [492] (1) The land is broken with a large ox-drawn, wooden plow. The same plow opens parallel furrows, two to three feet apart, into which are laid pieces of cane stalk, cut from specially grown seed cane. The seed cane is then covered with hoes and packed with bare feet. Planting usually takes place during the last of the wet season--August and early September--to a lesser extent during the cane harvest--mid-September to mid-March--and at the end of the harvest in the autumn, if possible. Usually, however, the ground is too wet for planting during the months of May to August.

[412] (2) The cane is weeded frequently with a knife or a hoe. After a year of growth it is cut and carted away to the railroad. The leaves and upper stalk are left on the field and after drying are burned, except for some small part which is used as fodder.

(3) When the roots sprout again, the field is weeded and kept clean as the second-year cane develops; and after a year, the cane is harvested again. Generally this re-growth is repeated three times, so that there are four harvests for each planting.

2: Hutchinson E-4,5 (1950-1951) 1957 SO11 Bahia Brazilians SO11

[The Private Plantation]

*249 [423] [435] *249 422

1 new, rural school, with rooms for classes and living quarters for teacher, constructed by the state on land donated by Dona Sinhá

Value of the plantation: Cr$1,500,000,00.[3]

Equipment: 1 Caterpillar tractor, model D2
1 John Deere plow
1 jeep
2 four-wheeled, rubber-tired wagons
9 juntas of oxen (the junta equals ten oxen, eight in use and two resting)
9 two-wheeled carts drawn by oxen--the antique and most used transportation in the Recôncavo
30 burros for carrying cane
12 saddle horses
35 milk cows and breeding mares
78 cattle for breeding purposes

*249 407 [493] [177] [412] [461]

The Fazenda das Moças is unusual in its possession of a tractor, a mechanical plow, and a jeep. (Even more recently a second tractor and a mechanical cultivator have been added.) More commonly the pai adão (Father Adam) plow is used, drawn by eight oxen. According to Pinho the plow was introduced into Brazil in the late eighteenth century. Before this all cultivation was done with the hoe.[4] For the past 150 years the pai adão has been used primarily to open the rows in which the sugar cane is planted. All the rest of the cultivation is done by hand, with the hoe and billhook. The pai adão is a simple plow with a single plowshare. When it is drawn by oxen, a driver is needed, plus a small boy helper and another man to manage the plow. When it is drawn by tractor, only two men are needed, the driver and the plowman. Various properties of the soil, such as its hardness in the summer when it dries, its swamplike character during the rainy season, and the danger of turning up the infertile tauá which underlies the shallow layer of massapê, have made plowing difficult in the Re-

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[436] 3. The cruzeiro (Cr$) is the Brazilian monetary unit and equals roughly five cents in United States currency. Thus the value of the plantation is approximately $75,000.00.

4. de Araujo Pinho, Historia de um engenho do Recôncavo, 1522-1944 (Rio de Janeiro, 1946), p. 243.

21 Hutchinson E-4,5 (1950-1951) 1957 SO11 Bahia Brazilians SO11
VILA RECÔNCAVO

lending money or even giving some to the overseer. Some of the members of Class B even acquire property in Salvador or in Centro, such as a house or houses which they may rent. It is the possession of this material wealth, plus the position of responsibility and authority, the greater proximity to the owner, and the invariably legalized status of the man's family which distinguish him from those below, placing him in a class by himself. In the case of the higher-placed white-collar workers of the factory, education is also important.

In material possessions other than those already listed, Class B differs considerably from the other two classes, having much less than Class A but much more than Class C. Their houses are always better and larger than those of the workers, and they usually have electricity supplied by the plantation. They generally have complete sets of manufactured dining and living room furniture, better bedroom furniture than the scanty belongings of the workers, china, rather than the clay dishes (nagé) of the workers, and table service for as many as a dozen persons. Usually their clothes are better and more numerous. Overseers are well known for their use of khaki coats, shirts, ties, and riding breeches, their well-polished leather boots and their felt hats, in contrast with the more informal sports clothes of the landowners and with the ragged, tight trousers and shirt and the straw hat of the shoeless rural worker.

Class B in the town of Vila Recôncavo is represented by Group 1 as described in the preceding chapter, with a few exceptions such as the minor municipal employees and a few of the smaller-scale merchants and lower-rated petroleum workers. Because there are no representatives of Class A in the town, Class B represents the top of the urban social scale. It is a class which has long existed in the town and which has always been composed of more or less the same occupation groups. For the most part, members of this stratum live on the hill which constitutes the old part of Vila Recôncavo, and seldom go down to the newer section. There are fourteen persons residing in town, plus their eight children, who are considered pure Caucasoid; they are all members of this local upper class. Three of them are foreign-born Franciscans who do not participate in much of public life once their official duties are completed. The others are brancos da terra ("whites of the land," a term which will be explained later in this chap-